HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

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JOSEPH HORACE KIMBALL, Editor.

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SLAVERY.

To the Members of the N. H. Conference of the Methodist Episcopal Church.

Dear Brethren,—You perfectly understand, that my location at our last Conference was not owing to any disposition, on my part, to quit the itinerant field. By no means; I love our itinerancy, and have never seen an hour, since the first year that I traveled with you, that I have desired to locate—nor have I taken that *relation* at this time, as you all well know, with any intention of being a local preacher, in the common acceptation of the term. Allow me, then, here to repeat the reasons I gave you at our late Conference, for asking a location. I shall use the very words I then gave you, with perhaps a note or two in brackets.

I ask a location. My reasons are, *the acts and doings of the last General Conference.* First,—That the General Conference exercised over me, and over other brethren of this Conference, *power* which I consider unconstitutional and anti-Methodistical, in condemning us, as guilty of "unjustifiable conduct," for attending an anti-slavery meeting. [Their language in the preamble is—'lecturing upon, and in favor of that agitating topic,' *modern abolitionism,*] when, in doing so, we violated no rule of the Methodist Church or of the General Conference. If we had transgressed the order or rules of the General Conference, or any law or rule of the Methodist Discipline, then, without doubt, the General Conference were not only competent to censure our course, but to expel us from our seats as members of that body; but no such transgression [it was not even pretended] had occurred in our case. I complain, therefore, both of the *matter* and *manner* of the censure;—[of the manner, because it gave us no chance of self-defence; not giving our names, but saying, 'two members of the General Conference, who are reported to have lectured,' &c., which lecturing, they say, 'is reported to have increased the great excitement.' Here, it will be seen, all is *report.* How, I might ask, does this differ from 'backbiting with the tongue,' and taking up a reproach against our neighbor?]

Further: That General Conference have censured and condemned me, though not by name, yet sufficiently clear, so that no one can misunderstand who is meant, as *disturbing the peace of the church,* CONTRARY TO MY SOLEMN VOWS. From the decisions of the General Conference there is no appeal, except to the higher court of heaven, where I cheerfully leave my case. [The solemn vows which it is supposed, I have violated, are found in the ordination service, as follows:

Question by the Bishop. "Will you maintain and set forward, *as much as lieth in you,* quietness, peace, and love, among all Christian people?" &c.

Answer. "I will do so, the Lord being my helper."

Another question in the same service is, "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and *strange doctrines contrary to God's word?*" *Answer.* "I will, the Lord being my helper."

Now, I would ask you, dear brethren, was there ever a more *erroneous* and *strange* doctrine, than that GOD'S IMAGE *may be bought and sold in the markets* with four-footed beasts and creeping things?—that members of Christ's body may be forced to be members of an harlot?—that the human soul, redeemed by the blood of Christ, possessed of a deathless nature, should have taken from it the "key of knowledge," and crushed in the deepest ignorance, that that human being may the better be retained as a beast? All this slavery does, and more. If this is not "erroneous and strange doctrine, contrary to God's word," and contrary to pure Methodism, too, then I confess my want of capacity to understand what abomination is not agreeable to God's word and Methodism. So far from violating my "solemn vows" by the course I have taken in opposing this "shocking abomination," that, with the light I had, I should consider myself justly chargeable with that awful crime, if I had acted any otherwise than I have upon this subject. Before my Judge, I believe my solemn vows lay me under solemn obligations to "go on, in the name of God, and in the power of his might, until American slavery, (the vilest that ever saw the sun,) vanish away before it."]

For the reason, that I consider myself in the proceedings of the General Conference as above stated, dealt with in an unconstitutional and anti-Methodistical manner, I do not choose to receive an appointment from any officer acting for, or by the authority of the said General Conference;—though of no officer should I be more disposed to receive an appointment than from the presiding superintendent, Bishop Hedding, owing to the love and respect I have always entertained for him; and there is no officer in the Methodist Episcopal Church to whose judgment and desires I would sooner sacrifice my own feelings, if feelings alone were concerned; but important principles, in my opinion, are involved, which I conceive must be sacrificed before I can allow myself to be appointed to any field of labor by an officer of the General Conference, [at present.] Therefore, I wish a location.

My second reason for wishing a location is, that the General Conference have passed a resolution, condemning, beforehand, any *traveling* preacher, if he presume to engage in an agency for any object not specially provided for by said Conference. I informed my brethren of the N. H. Conference last year, that I felt it my duty to plead the cause of the oppressed, specially; and because I believed I could do it more effectually to take an agency for that particular object, the Conference consented that I might do so. My convictions are no less clear now than then, that it is my solemn duty to plead for the oppressed, and open my mouth for the dumb; and as I cannot do it, and continue my relation to the traveling connection, I wish a location.

Such were the reasons, dear brethren, which I presented to you at our last Conference, for asking a location; reasons which, if I understand you, as a body think, justify me in the course I have taken in this matter. When my name was called in Conference, and the question asked by the Bishop, "Is there anything against brother Storrs?" and the answer was made, "Nothing against brother Storrs," you declared your dissent from the General Conference in their condemnation of myself in those particulars above named. But you have also, by a resolution, distinctly declared your *approbation* of myself and brother delegates in our course on the slavery question, for which I feel grateful.

One of the most painful events of my life, was, that when I felt, for conscience' sake towards God, and a sense of duty to the oppressed, constrained to ask you to grant me a relation to the Church which nominally separates me from the traveling connection. I say *nominally,* because I feel that the separation is more in name than in reality. I am content to be "in bonds" for a time, if thereby I may promote the breaking asunder the iron yoke which now grinds down to the earth two and a half millions of human beings, redeemed by that same precious blood that was shed for us and for many, for the remission of sins. May our gracious God hasten the day.

And now, brethren, that I am far away from you in body, give me the soul cheering pleasure to know that I have an interest in your prayers at a throne of grace. My heart is with you; and I have the happiness to know that I am with the most of you in my strong moral views of the sin and evil of that soul-destroying abomination, American slavery; which, at this time, stands in the holy place, the Church, where it ought not—making desolate, and exalting itself above all that is called God, and claiming to be as God—yea, above God—by withholding the Scriptures, conniving at the annihilation of God's ordinance, marriage, and countenancing universal concubinage among the slaves, and putting it out of their power to obey God's command, "Keep thyself pure."

Look for a moment at the spirit which slavery begets in the church. Without referring to language made use of by anti-abolitionists, in the last General Conference, and those strange resolutions of the New-York Conference, at its last session, hear the language of a Methodist minister, *Rev. J. C. Postell,* at a public meeting in Orangeburgh Court-house, S. C., July 21st, 1836, as reported in the Charleston Courier: "No Methodist could be an abolitionist." [I wonder if Mr. Wesley, Dr. Clarke, Richard Watson, Dr. Coke, and the whole Wesleyan Conference, were, and are, NO METHODISTS!!] "Nor is this truth [that no Methodist could be an abolitionist] to be invalidated while the Bible continues the test-book."

"When we view SLAVERY as the APPOINTMENT OF GOD, we view it apart from moral evil." [Here slavery—American slavery—is fathered upon God; not indirectly, but plainly and openly. Father of mercies! forgive him;—he knows not what he does—slavery has blinded his mind.]—Speaking of New-Englanders, this Methodist minister says: "Who killed the Quakers, from their zeal for the cause? Who paid the tenth bushel of potatoes, &c., to support the priests? Who desired a national Church? Who opposed the enlistment of soldiers to defend your rights in 1812? *Who administered the sacrament with buttermilk and molasses?* Here we have a specimen of citizenship and Christianity in New-England. And I ask, Are we to follow it?" [This same Methodist minister tells his audience,] "In their factories, there is slavery which God never tolerated—and for which, God will punish the slaveholder. Here is the essence of fraud, and hypocrisy, and man-stealing." [How very modest slavery is!—no "hard words!"] "Contrasting the condition of the white slaves in New-England, and black free men, with our slaves in the South, is like comparing EGYPTIAN BONDAGE, under Pharaoh's task-masters, with the MILLENNIAL GLORY. Mild slavery in the South is HEAVEN ON EARTH, to the tyranny of the spindle of the North." [What notions of *millennial glory* and heaven this minister must entertain!] "No minister of God can act the part of an abolitionist; therefore, *no abolitionist can be a good citizen or Christian.*" [Abolitionists have been accused of "unchristianizing slaveholding Christians,"—but here is a Methodist minister unchristianizing Wesley, Clarke, Watson, the Wesleyan Conference, almost all the ministers in the N. E. and N. H. Conferences, and thousands of others, because they believe, and act according to that faith, that to *imbrute God's image,* and hold it as "goods and chattels, to all intents, purposes, and constructions whatsoever," is a sin against God, and ought *now* to be repented of, and forever abandoned! This same *Rev.* minister, in the course of his speech, asks of slavery,] "Why then has it existed?" [and he answers,] "IT IS THE LORD'S DOING, AND MARVELLOUS IN OUR EYES."—[Such blasphemy needs no comment. He concludes his speech, by saying to those] "In church and state, SHUN IT [abolitionism] AS YOU WOULD THE DEVIL. Do your duty as citizens and Christians, and in heaven you will be rewarded *and delivered from abolitionism.*" [He then subscribes himself] ☞ "THE SERVANT OF THE CHURCH OF CHRIST!!!"

The above is a specimen of the spirit that slavery has begotten in the church. And have we not, dear brethren, slumbered too long with this old serpent coiling around our very vitals? Is it not evident from the fact, that our first efforts to break his power have discovered to us, that he had well nigh swallowed us up while we slept? How does slavery now show its wrath, and foam out its own shame, while it pretends to be the only pure gospel, and type of the *millennial glory,* and *representative of heaven* itself—where, we are told, slaveholders will be "delivered from abolitionism." Oh! my brethren, we have a great work to do to *purify the Church* of this "shocking abomination." If some of us should pay the sacrifice of martyrdom in attacking this MOTHER OF ABOMINATIONS, SLAVERY, it will not be strange. It has lived, hitherto, by drinking the blood of innocents—nor will it die without a mighty struggle to drink, even in death, the blood of saints. Our trust is in God.—May heaven grant that we may not faint till every slave in this land shall be permitted to enjoy his social relations, have God's word to read, and stretch out his hands unfettered to the God of all mercy. For this let us labor and pray, through evil report as well as good. May you, each and all of you, dear brethren, prosper in your persons, souls, families, and work in the church of the living God—for which, I trust, I shall not forget, daily, to pray.

Affectionately yours, in the gospel of our common Lord and Saviour, Jesus Christ, and with those in bonds,

GEORGE STORRS.

New-York, Sept. 20th, 1836.

The First of August.

The Watchman, from which we have already quoted so largely, of August 6, contains extracts from various papers giving accounts of the celebration of the second anniversary of emancipation in the West Indies. We have selected the two following as specimens of the feeling which exists, and the results which have attended.

FALMOUTH.—It is with peculiar feelings of satisfaction we sit down to record the return and elapse of another anniversary of this glorious *epoch* which, so far as our little and prosperous town and populous parish are concerned, has been celebrated with great tranquility and joy. On the previous day, Sunday, the several places of worship in this town—the Church, the partially erected Baptist Chapel and its auxiliary, the Suffield School room, the new Wesleyan Chapel, and the St. Andrew's Kirk, were crowded to excess. At a mean computation, we have no doubt but that there were ten thousand negroes in town that day.* At the opening of the new Wesleyan Chapel, built on the site of the old one, a sermon was preached in the forenoon by the Rev. Mr. Bleby of Lucea, from 89th Psalm, 15, 16 verses; and another in the evening by the Rev. Mr. Edmondson of Spanish Town, from John 4: 23, 24 verses. Two services were held in the same place of worship on Monday the 1st of Aug. Sermons were preached in the forenoon by the Rev. Mr. Wedlock of Montego Bay, from Col. 1: 27, 28 verses; and in the evening by the Rev. Mr. Isaac Whitehouse of St. Ann's, from Psalm 132: 13, 16 verses. We understand the collections specially made on these days, exceeded £240.

Before we conclude this article we cannot deny ourselves the pleasure of expressing our great satisfaction at the calm, peaceable, imposing, and interesting manner in which this notable and auspicious day was observed by the children of the various Sunday and Day schools under the auspices of the Rev. Mr. Knibb. From the Suffield, Wilberforce, and Camberwell schools established in this parish by this laborious and indefatigable Missionary, (schools which are all based upon the "liberal and comprehensive" system of the British and Foreign School Society,) there were not fewer than *sixteen hundred children* who attended the services of the 1st of August at the skeleton of the new Baptist Chapel. They were all arranged in companies, each of which was under the care of a teacher, at the school-room; and in this orderly manner they walked in delightful procession through several streets of the town, bearing banners, with suitable mottos, to the Chapel, where the congregation was so dense that some hundreds could not gain admittance. To these children and to their several parents and friends an appropriate and impressive address was delivered by the Rev. Mr. Knibb. Several ladies and gentlemen were admitted as spectators of this truly novel and interesting sight. The Rev. Mr. Ward, the superintendant of the Suffield School, put the children through a few of their daily exercises, which excited the most lively interest. He then gave out the verse "Be present at our table Lord, &c." which the children sung with great sweetness; and having taken the repast which was provided for them, apparently with much gratification, the usual doxology:—"Praise God from whom all blessings flow, &c." was sung, and they were dismissed with the gift of a book to each, when they went off in great glee, singing:

"We'll all go home together,
As good children ought to do."

We cannot too much admire or recommend the excellent plan of education pursued at this and similar schools by which useful and moral knowledge is communicated in a pleasing and amusing manner, and certainly demonstrates that a religious education imprinted upon the mind in the season of youth supersedes the necessity of having recourse to coercive measures in after years. For a 1st of August then, or rather, for the liberal, benevolent, and noble comprehensive means of disenthralling the minds of their offspring, let us be thankful to the all-wise Disposer of every good event; and that many happy and peaceable returns of this memorable occasion may be granted unto us and our children is our most hearty and sincere wish. We are happy to add that all the apprentices went cheerfully to their work yesterday.†—*Post.*

MONTEGO BAY.—From Saturday morning until the afternoon of Monday, we may safely say, that the town population increased and varied from 5 to 10,000 souls at least. The Established Church, and the Wesleyan and Baptist Chapel were crowded to excess, on Sunday and Monday, but especially the Baptist Chapel. The place occupied by this denomination, (we mean the whole of the premises, the house having three floorings,) covers an area of one hundred and twenty-two feet, by ninety-eight, and the whole was thickly occupied on Sunday, besides the new chapel, which is in a half finished condition, covering ground of ninety by sixty feet, was filled as well as the surrounding spaces.—We may therefore estimate the two congregations on Sunday at 6 or 7,000 souls, more or less. The number on Monday was not quite so great as on Sunday, the deficiency being caused by some managers, certainly very illegally and injudiciously; having peremptorily directed the people to go to work on the Monday, and in consequence they had to leave the town after the services on Sunday, so that they might be at home to obey orders.‡ The laboring people were in general well dressed, and the propriety and decency with which they conducted themselves, cannot be too highly commended. We look upon the order and peacefulness which prevailed amongst these people on an occasion so exhilirating to their feelings, as a conclusive evidence of religious education over their minds, and the best proof to be adduced in their favor of the rapid progress which they are making towards civilization.—*Cornwall Chronicle.*

* What a favorable opportunity was this for throat-cutting! Ten thousand negroes assembled together in one small town, at a season when every thing served to remind them of their long-suffered wrongs, and yet, says the Post, all was "tranquility and joy." Alas for the sage predictions of ruin and carnage.—*Ed. Herald.*

† What a set of vagabonds.

‡ This is a specimen of the arbitrary conduct of the masters at the present time. They have not got rid of their domineering feelings yet, and are ever ready to exercise them when opportunity presents. Should there be any difficulty or insubordination among the subjects of the quasi emancipation, it will arise from the oppressive measures of the whites.—*Ed. Herald.*

American Slavery a National Question.

Extract from the Discussion between George Thompson and R. J. Breckinridge.

Mr. B. had said this was not a national question; that slavery in America was not American slavery; that it was not a national evil; that it was not a national sin; that it was merely a question between the state legislatures and the slave owners. He (Mr T.) had said last night, that slavery in America was a national sin, and he would now adduce the reasons for his statement: First.—The American people had admitted the slave states into the union, and by consenting to admit these states into the confederacy, although there were in them hundreds of thousands in a state of slavery, they took the slaves under the government of the United States, and made the sin national.—Secondly—For twenty years after the adoption of their constitution, and by virtue of that very instrument, the United States permitted the horrid, unchristian, diabolical African slave trade. Third—Than the capital of the U. States of America, there was not one spot in the whole world which was more defiled by slavery; and, considering the professions and privileges of the people, there was not a more anti-christian traffic on the face of the earth. Fourth—Each of the states is bound by the constitution to give up all run-away slaves; so that the poor wretched tortured slave might be pursued from Baltimore to Pennsylvania, from thence to New Jersey and New York, and dragged even from the confines of Canada a fugitive and a felon, back into the slavery from which he had fled. He might be taken from the capital, from the very horns of the altar, to be subjected, by a cruel kidnapper, to the most horrid of human sufferings. It is not a national question! When the North violates the law of God—when it tramples on the Decalogue—when it defies Jehovah! What was a stronger injunction in the law of Moses than that the Israelites should protect the runaway slaves? But in America every state was bound by law to give up the slave to his slave master, to his ruthless pursuer; and yet it must not be called a national question! Fifth—The citizen of the free states were bound to go south to put down any insurrection among the slaves. They are bound and pledged to do this when required. The youth of Pennsylvania had pledged themselves to go to the southern states to annihilate the blacks in case they asserted their rights, the rights of every human being—to be free. So also was it in New York and in the other free states, and yet we are to be told that slavery is not a national question! The whole union was bound to crush the slave who, standing on the ashes of Washington, said he ought to be, and would be free. Yes, northern bayonets would give that slave a speedy manumission from his galling yoke, by sending him in his gore, where the wicked cease from troubling and the weary are at rest.—Yet it is not a national question! Sixth—The North is taxed to keep up troops in the South, to overawe and terrify the slave; and yet it is not a national question! Seventh—Mr. Breckinridge has shewn in a letter published by him that Congress has power to put an end to the internal slave trade and yet this trade goes on in America. Mr. B. well knows, that at least 100,000 human beings, slaves, change hands annually; he must have seen the slaves driven in coffles through his own beloved state, to be sold like cattle at Washington and Alexandria; he knows that thousands of Virginia and Maryland slaves are sold at New Orleans yearly, and yet he tells us that slavery is not a national question. Eighth—How did they admit Missouri into the union with slaves? Were they southern votes which admitted it? No! but they were the votes of recreant New Englanders, false to the principles of freedom, who sold the honor of their country, and with it the liberty of thousands of human beings in Missouri—or, at least, consented to their bondage. And yet it is not a national question! He (Mr. T.) would at last refer to the remarks of a constitutional lawyer, who was able, eloquent, sincere and high minded. Mr. T. then read the following extract:

"Such thoughts (referring to the judgments to be expected) habitually crowd upon me, when I contemplate those great personal and NATIONAL evils, from which the system of operations (viz. the movements of the Colonization Society) which I stand here to advocate, seems to offer us some prospect of deliverance.

From that day (1698) till the present, there have flourished in our country men of large and just views, who have not ceased to pour over this subject a stream of clear and noble truth, and to importune their country, by every motive of duty and advantange, to wipe from her escutcheon the stain of human tears.

It is generally known, that the original members of the American Colonization Society anticipated, that at the future period, the general government, and some, if not all the state governments, would co-operate in their exertions for the removal of an evil which was obviously NATIONAL in all its aspects."

Now, who was the writer from whom he had quoted?—His friend, Mr. Breckinridge. This was his final reason. If Mr. Breckinridge's argument survived these reasons, it would have a life like that of a cat, which is said to have nine lives; for they were nine fatal thrusts at his position, that slavery in America was not American slavery. Mr. B. admits the existence of slavery, but lays no blame either in this quarter or in that; he does not lay it on the states nor on the general government. Slavery does exist in America, but—interminably,—but, but—coming as these buts did from a temperance country, he wondered much that they escaped being staved. Slavery exists in America, but it is not a national question! There are upwards of two millions and a half of slaves in the United States of America, and of these, at least one hundred thousand changed hands annually, thus sundering without remorse the tenderest ties of human nature; at whose door then lay the guilt of this sin? To whom were the people of this country to address their warnings—over whose transgressions were they to mourn—whose hearts were they to endeavor to humanize and to mollify—where were the responsible and guilty parties to be found—how are we to get access to their consciences on behalf of the slave? Mr Breckinridge says the system is one of "clear robbery," 'universal concubinage," "unmitigated wickedness," and yet it is not to be immediately abolished! If it be clear robbery—if it be universal concubinage—if it be unmitigated wickedness—let the horrid system immediately and totally and eternally cease—a worse system it was impossible to have if these were the evils it entailed. Mr. B. triumphantly makes out my case for immediate and complete emancipation. The duty is plain and indispensible.

Let the People see to it.

At the last General Association of the Congregational Churches in Connecticut, the following resolution was passed, being urged upon the assembly by Dr. Beecher of Lane Seminary, Ohio.

Resolved, That the operation of itinerant agents and *lecturers* attempting to enlighten the churches, in respect to particular points of Christian doctrine and of Christian morals, and to control the religious sentiment of the community, on topics which fall most appropriately within the sphere of pastoral discretion as to the time and manner, *without the advice and consent of the pastors and regular ecclesiastical bodies,*—is an unauthorized *interference with the rights, duties, and discretion of the stated* MINISTRY, dangerous to the *influence of the* PASTORAL OFFICE, and fatal to the peace and good order of the churches.

This CLERICAL GAG LAW, was aimed mainly at the lecturers upon the subject of slavery. The plain interpretation of it is, that the '*stated ministers*' and 'ecclesiastical bodies,' shall have the right of saying *what* the people of Connecticut shall listen to *and what they shall not.* A resolution more inconsistent with our republican institutions, with true christian liberty, and the precepts of the scriptures of truth, we have never seen. We are happy to state that Dr. Hawes of Hartford, and a large number of the Congregational clergymen of Connecticut *have refused to obey the interdictions of the Association to have this resolution read in their churches.* It is in truth the *bluest* law which ever disgraced Connecticut.

But it was not enough to strike down the FREEDOM OF SPEECH. At a meeting recently held by certain learned divines and laymen at Saratoga, N. Y. a direct attack was made upon the LIBERTY OF THE PRESS. Drs. Beecher and Proudfit were the prominent speakers. It was said that 'while the clergyman, the lawyer, and the physician, were required to undergo a tedious process of preparation before they were *permitted to exercise* the functions of their respective professions, the PRESS! the most powerful engine ever wielded by man! the generator of the mental atmosphere in which we lived! *was left without provision to secure it from the ruthless grasp of every mercenary wretch.* And while the Press is scattering mental pestilence and moral death throughout the land, it riots and exults in its liberty.'

Dr. Beecher, with the recollections of the scorching rebuke from the public press which followed his despotic laws at Lane Seminary against Free Discussion, still keenly rankling, asserted that 'the Press was teeming with articles calculated to bring the *messengers of truth* and all that was of good repute *among men* into ridicule and contempt.'

When will men learn that Truth can only flourish in the soil of Liberty? When will they learn that freedom of thought is the electric chain upon which that Truth, flashing from its Infinite Source, is conducted from heart to heart; the very means which God has appointed for the regeneration and renovation of a lost world!—*Essex Gazette.*

[From the Emancipator.]

Great Meeting in Exeter Hall.

LONDON, Aug. 19, 1836.

To REV. ELIZUR WRIGHT:

My Dear Sir—I have just time to inform you, that we had a most interesting and important public meeting last evening, to hear an address from our eloquent friend and fellow-laborer, George Thompson, on American Slavery. He might be said almost to have surpassed himself. It was a giant's effort, and was received by the numerous and enraptured audience with the heartiest demonstation of applause.

At the close of the meeting a series of resolutions were passed, (a copy of which I send you,) unanimously. They express the principles and feelings of the Abolitionists of this country; and be assured that henceforth there will be no silence here on a subject of all others the most interesting to you. These resolutions, I hope, will be widely circulated through the Union.

Thompson did himself immortal honor, in his late discussion with the Rev. R. J. Breckinridge. For calm self-possession, for dignity of demeanor, for suavity of temper, and for christian courtesy, he could not be surpassed. In these points he far exceeded his able and talented opponent. Pity 'tis that a man of Breckinridge's standing in the christian church, and great capabilities both of language and argument, should waste his moral and intellectual strength in support of a bad cause. Throughout the whole of the discussion he merged the moralist and the divine in the special pleader. There was nothing generous about him—nothing candid—nothing that could win the heart. He was a most merciless opponent; but he was foiled, discomfited, beaten!—Thompson's triumph was a triumph of truth over error. He pleaded in the name of outraged humanity, indignant justice, and insulted religion. The truths he uttered found an echo in the breast of his audience; and as you will perceive by the report of the last Glasgow meeting, his victory was complete. Mr. B. has now had an opportunity of meeting the Abolitionists of Scotland, and has found that they are to a man *one* with you in *principle*, in *feeling* and in *effort*. Had he attended our meeting yesterday, he would have found the English Abolitionists not a whit behind their northern brethren. I regret he was not there; but there were Americans there, and among them, Professor Stowe, of Lane Seminary. That gentleman will be able to tell his countrymen with what enthusiasm the mention of American Abolitionists was received. He will tell them that the English people can merge their political opinions in a generous attempt to secure the freedom and happiness of their fellow-men. I am, my dear Sir,

Yours faithfully, JOHN SCOTT.

RESOLUTIONS.

At a meeting held at Exeter Hall, on Thursday, the 18th August, 1836,

Richard Peek, Esq., late High Sheriff of the city of London in the county of Middlesex, in the Chair.

After a powerful and eloquent address delivered by Geo. Thompson, Esq., on American Slavery, the following resolutions were unanimously passed:—

Moved by Wm. Knight, Esq.

Seconded by Rev. Eustace Carey.

1. That this meeting have heard with deepest sorrow and indignation, of the enslavement, in the United States of America, of more than two millions of the population of that country; and of the prevalence of a domestic slave trade attended by circumstances of the most revolting cruelty; and that they regard such guilty practices, amongst a people otherwise free and exalted, as a flagrant violation of the principles set forth in their Declaration of Independence—a shameless outrage on the spirit and precepts of the gospel—and subversive in their tendency of the freedom, civilization and happiness of the human race.

Moved by Rev. Samuel Nicholson,

Seconded by Rev. Thomas Price.

2. That this meeting have learnt with great satisfaction of the American Anti-Slavery Society, and tender to its President, Officers and Members, the expression of their fraternal regards, and christian sympathies. That they contemplate with delight the rapid multiplication of effective auxiliaries, already amounting to six hundred based upon the doctrine of the essential sinfulness of slavery, and the consequent duty of immediate and unconditional emancipation. And while they would encourage the Abolitionists of the United States to steadfast continuance, and increased exertion in their great work, they would offer them their cordial and zealous co-operation.

Moved by J. B. Law, Esq.

Seconded by Wm. Alexander, Esq.

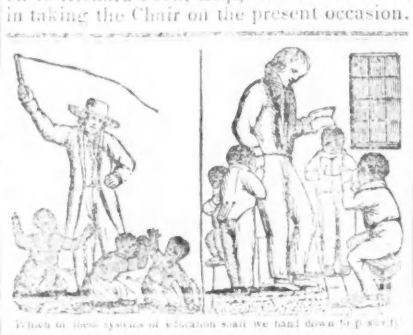
3. That this meeting hail with delight the safe return of their distinguished countryman to his native land, and respectfully offer him their warm and grateful acknowlments for his philanthropic and self-denying labors, in the United States of America, in behalf of their suffering and oppressed fellow men.

(Carried by acclamation, the meeting standing up.)

Moved by George Thompson, Esq.

Seconded by the Rev. Charles Stovel.

4. That the thanks of this meeting be given to Richard Peek, Esq., for his kindness in taking the Chair on the present occasion.



Which of these systems of education shall we hand down to posterity

HERALD OF FREEDOM

CONCORD: OCTOBER 8, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Thompson and Breckinridge.--Effect of the Discussion.

The triumph of Mr. Thompson over his opponent is most complete. A great meeting of the Glasgow Emancipation Society was held on the first of August—a glorious day—at which, resolutions were adopted approving in the highest terms, of Mr. Thompson's urbanity, principles, measures, and unsurpassed ability of argument and eloquence through the whole discussion. Dr. WARDLAW, one of the ablest theologians of the age, who presided during four evenings of the debate, made a most excellent speech on the occasion, the generous, impulsive outbreakings of his noble heart. We should be glad to give our readers the whole of it, but the narrow limits of our paper forbid—we have selected the following extracts:

"Sir, when we began with our own columns, we never meant to stop there. That was not the limit of our desires, or of our determinations. Our field was the world. Our object was universal freedom; the breaking of every yoke—the deliverance of the oppressed in 'every kindred, and tongue, and nation.' And in contemplating this comprehensive object, whither was it to be expected we should first look? Whither but to America? There, there existed the greatest amount of the accursed evil, whose extermination we desired: and, in that country, both as Britons and as Christians, we could not but feel a special interest. There was no unwarrantable interference. It is always warrantable—it is more, it is morally incumbent, for fellow-men, if they have opportunity, to expostulate with fellow-men—for fellow-christians to expostulate with fellow-christians—when they see evils existing, of which all the principles of justice, humanity, and religion, demand the extirpation. There are no considerations of international delicacy and etiquette that can justify connivance at sin on the part of those who have aught whatever in their power to accomplish its removal. If we fail to bring this power, whatever it may be, into operation, we become socii caminis, partners in the guilt. On this principle, if our American brethren saw any thing in us, which they thought, and justly thought was an evil of sufficient magnitude to induce their kind offices for its suppression, we ought to feel obliged by their using their endeavors to stir us up to a due consideration of it, and to practical efforts for its removal. On the ground, then, the broad ground of universal philanthropy, which allows no man to say, 'Am I my brother's keeper?' we looked to America. On the ground of the Trans-Atlantic States owing their origin to Britain, and being kindred blood with ourselves, we looked to America. On the ground of their having derived their very slavery from us, and having had it fostered by our example, we looked to America. And when thus, in common with our brethren in the Northern and Southern Metropolis, we looked to America, and resolved on a mission of benevolence to that land, all eyes simultaneously looked to George Thompson, as the man, of all others most eminently fitted for the charge of the important and difficult trust. We sent him to America. We sent him, however, be it remembered, in accordance with invitations received by himself from associated friends in the same cause on that side of the Atlantic. Not that such invitation was necessary to justify his mission. It was not. He might have gone from us without any intimation of their wishes.—We do not wait till the heathen send to us for missionaries. We send them uninvited. On the same principle might we have sent our anti-slavery missionary. But it was better, and it was providential that, while we were resolving to send, they asked him to come. He went. He went with the best wishes of the benevolent, and the fervent prayers of the pious. He remained in the faithful, laborious, and perilous execution of the commission entrusted to him, as long as it could be done without the actual sacrifice of life—till it would have been the insanity of hardihood to have persisted longer. He returned. We hailed his arrival. We privately and publicly testified our approbation of the course he had pursued. The present question is, are we now prepared to retract that approbation? Has the ordeal through which our tried and commissioned agent has recently passed, altered our minds, and disposed us to substitute for it a sentence of condemnation? Are we now ready to cashier him,—to censure him,—to send him to Coventry,—to deprive him of his commission, and declare him disqualified for ever holding another, unworthy of all future service? I express my own judgment in the shortest of all monosyllables: I say, No; and the resolution which I hold in my hand, calls upon you to say, No. I consider the recent controversy as having yielded only fresh ground for confidence; as having fully proved that the challenge he had issued was no empty bravado, but it was founded in conscious sincerity, in the fullest conviction of rectitude of principle—of truth, of facts, of force of argument, and of a fair prospect, not of mere victory, but of benefit to his cause. I shrink not from saying of him thus publicly, what I have said more privately in the Committee, that I consider him, in this as in former controversies, as having borne himself, in every respect, creditably to his character and to his cause; to have established, to the full, his previous statements; to have successfully vindicated his Trans-Atlantic proceedings; to have justified the condemnation of American colonization schemes; and to have fairly fastened the guilt of slavery on the Government and people of the United States; that I consider him, in a word, as having come out of this seven-times-heated furnace unscathed—without a 'hair of his head singed, or the smell of fire having passed upon him.' If this meeting are of one mind with me, they will accept the following resolution:

'That in the deliberate judgment of this meeting, the wish announced by Mr. George Thompson to meet publicly any antagonist, especially any minister of the Gospel from the United States, on the subject of American Slavery, or on any one of the branches of that subject, was dictated by a well-founded consciousness of the integrity of his purpose and assurance of the correctness of his facts; and that the recent discussion in this city, between him and the Rev. R. J. Breckinridge, of Baltimore, has left, not merely unshaken, but confirmed and augmented, their confidence in the rectitude of his principles, the purity of his motives, the propriety of his measures, the fidelity of his statements, and the straight-forward honesty, and undaunted intrepidity of his zeal.'

The Doctor gave Mr. Breckinridge credit for intellectual ability, and sincerity of purpose, but condemned "the contumelious and sarcastic bitterness of some of his personalities," and believed he "failed in argument on every point worth contending for," not from a deficiency "of talent, tact, and shrewdness, and great general information," but "from the intrinsic badness of his cause." He commended him for his patriotism "by which he was induced to offer himself to the vindication of his country," but wished strongly "that that patriotism was guided by other principles," and that Mr. B., "like another Dr. Cox, might carry with him, from that country, the free spirit of liberty, and set himself, on his return, to the rescue of his country from the reproach of all nations for her flagrant inconsistency, and for the gathering vengeance of offended Heaven against practised and tolerated oppression."

With regard to the support which American churches give to the system of slavery, Dr. Wardlaw said:

"Mr. Thompson had given us, before the late discussion, very affecting, humbling, shocking details, in proof that in America, slavery was, to a sad extent, the sin of the church. Now, Sir, if there was any one point on which, more than on the rest, Mr. T. was successful in establishing his statements, and clearing himself from every imputation of injustice, unfairness, and exaggeration, this was that point. The documentary evidence adduced on the last night of the controversy, contained disclosures which gave him an appalling triumph. I could not but be pleased, to see our friend so successfully vindicate his integrity; but oh! the satisfaction was fearfully darkened by the nature of the facts! To vindicate the ministers and churches of America, was avowed as one of Mr. B.'s principal objects. In no point did he more signally fail. The defence was feeble, inefficient, and fruitless. The facts against him were overwhelming.

And here, Sir, let me say, there rests an obligation, most imperative and solemn, upon the christians and christian churches of our own country. The duty is, to hasten their remonstrances to their erring brethren on the other side of the Atlantic; to rouse them to a proper sense of their sin, and of what the law of God and the Gospel of Christ alike demand of them. Mr. B. has said, that if this subject is much meddled with, and especially if such measures are persisted in as those hitherto pursued, there must be a breaking up of the fellowship of American and British christians. Sir, I prize that fellowship highly; I prize it individually; I prize it collectively. But if it is a fellowship which requires to be maintained by connivance at iniquity and oppression—if it is not to be enjoyed, without our entering into a compact to be silent or to be inactive on topics respecting which we feel it our incumbent and indispensable duty to 'lift up our voice like a trumpet,' and show our brethren their sin—then I say, with whatever reluctance and whatever pain, LET THE FELLOWSHIP CEASE! I have no conception of that sweet and delightful communion, of which the terms are silence and compromise, and gentle dealing with crying abominations. I have no relish for a harmony which a word uttered in behalf of oppressed and degraded and suffering millions, would convert into discord, alienation and anarchy. I desire to have no ear for that music, which would be turned to jarring and harshness, if a single chord were touched of sympathy with the unpitied bondman. By maintaining fellowship in such circumstances, and on such terms, we do double wrong. We not only 'suffer sin' in our brethren; we directly encourage it. Let us rather, by faithful remonstrance, 'deliver our own souls'—wash our hands clean. If we retain fellowship without such remonstrance, we contribute in the very strongest way in our power to confirm every light impression of the evil; by renouncing it, we give declaration—strong, I admit, but not too strong—of our own impressions of that evil; and such renunciation, dictated by such a principle, may be the very means of rousing from the lethargy we are solicitous to disturb, and of giving the impulse we are desirous to impart."

In conclusion he says:

"I conclude by saying, that, in consequence of the recent discussion, George Thompson, instead of having sunk, has risen in my estimation, both as to personal character and as to official ability, and trustworthiness;—and never stood higher in my regard, than he does at the present moment."

Rev. Dr. KINGTON, who presided during the fifth evening of the discussion, seconded the resolution. He supported it by some brief remarks, in which he said "more had been done by Mr. Thompson's lectures, than could have been effected by all the pamphlets it was possible to circulate," and that "Mr. T. had greatly risen in his estimation, in consequence of the discussion" between him and Mr. Breckinridge. "He was particularly delighted with the last night's proceedings. It had been held out, that as a witness, Mr. T. was unworthy of credit relative to the working of the slave system in America, but on that night he completely proved all that he had formerly advanced, and that too on documentary evidence furnished by Americans themselves." The resolution was carried by acclamation.

Rev. Dr. HEUGH then came forward, and supported in an able speech, the following resolution which was seconded by Rev. JOHN EADIE, and unanimously adopted:

"That the Glasgow Emancipation Society considers itself called upon to repeat its unmitigated reprobation of Slavery, as existing in the United States of America, and of that prejudice against color, which is at once a result and support of the slave system; a system which glaringly violates a great principle in the American Constitution, declaring liberty to be the inalienable right of all men; which opposes the spirit and letter of the religion of holy benevolence so extensively professed by the American people, which is productive of an incalculable amount of crime and misery, both among the two millions of slaves, and those by whom they are held in bondage; and which must constantly offend Almighty God, and expose that land to the visitations of his displeasure:—that it also repeats the expression of its cordial joy in the rapidity with which the cause of Immediate Abolition has spread, and is now spreading in America; in the peaceful, intrepid, and religious spirit, which, amidst good and bad report, the American Abolitionists have been enabled to display; and in the near prospect of bloodless triumph with which Divine Providence already animates their efforts;—and finally, that it resolves anew, along with its many British allies, to remonstrate with the American people in the spirit of fidelity and love, on the claims of the Negro population; to cheer the Abolitionists of America onward in their path of benevolence, until Slavery shall disappear from the American continent, and America and Britain, already united by many powerful ties, shall consistently and indissolubly unite, for the Abolition of Slavery from the face of the earth, and the promotion of the happiness of the whole human family."

A more mighty refutation of the base slanders and misrepresentations of the pro-slavery press in this country,—a more splendid tribute of confidence and affection from British Christians,—a more complete and glorious triumph over falsehood, and sophistry, and malice, and all the entrenchments of wicked principles, neither Mr. Thompson nor his friends could desire.

Preaching the Gospel to Slaves.

The Rev. C. C. Jones, Missionary to the Negroes in Liberty County, Georgia, in his third annual report, recently published, informs us very plainly the *kind* and *extent* of the religious instruction which the slaves generally receive. He says:—"We have not failed, agreeably to the Scriptures, to inculcate respect, obedience, and fidelity to masters, as duties, for the discharge of which, they as servants will have to account to God in the great day. Of your missionary some have said, 'we will not hear him,—he *preaches to please the masters.*' And once upon a time, while enforcing a certain duty from the Scriptures, which servants owe to their masters, *more than half my large congregation rose up and went away*, every man to his own house,—and those that remained, seemed to remain more from personal respect to the preacher, than from any liking to his doctrine. [No doubt—and their respect for the preacher and confidence in him must be very great, when disgusted with his one-sided instructions, one half of them rise up and leave him!] But with the increase of knowledge they will hear such preaching now. By the preaching of the gospel, the authority of the master is supported, and supported in the firmest manner possible, by considerations drawn from eternity;—and no servants in point of obedience, respect and fidelity, can surpass those who are really christians. [Very true. Long suffering and forbearance, and forgiveness of injuries and wrongs is a beautiful trait in Christians.] Who ever heard of the gospel's inculcating and fostering rebellion against lawful authority? Who ever heard of the gospel's violently sundering the relations existing between man and man, established in the Providence of God?"

This is all well enough, so far as it goes. We wish to see obedience and respect to masters inculcated because we believe the oppressed ought not to emancipate themselves by violence. But we should like to have Mr. Jones preach the counterpart—"Masters, give unto your servants that which *is just and equal*, knowing that ye also have a master in Heaven." While he preaches obedience to the slaves, he should preach justice to the oppressor. While he inculcates fidelity on the one part, he should not fail to inculcate the breaking of the yoke, the emancipation of the captive, on the other. The exposition made in the above extract proves, what we have never doubted, that the religious instruction which the slaves receive is sheer mockery, so far as their spiritual interests are concerned. The gospel is preached to them as the Roman priest preached it to his blind followers—in parts & perversions. They never know its realities—its pure precepts, its glorious promises, its lofty hopes. They never feel its light on the spirit, its hallowing and cheering influences on the heart. They never hear it as the revelation of peace and heaven from God, but as stern dictations, commanding them to submit to tyrannical aggressions and robbery. It is made an instrument of bondage and degradation, not of hope and liberty.

The Spirit of Liberty.

The Observer, which our readers will recollect was formerly issued at St. Louis, and was broken down by a mob, has made its re-appearance in an enlarged form, at Alton. The editor appears nothing daunted by the persecution which he has suffered, but is girding himself up more confidently and firmly than ever in the strong armor of truth and righteousness, and battling with a lofty spirit against oppression and wrong. He gives in the first number issued at Alton the reasons for the attack made upon his press.—After showing the opposition of infidels, and rumsellers, and catholics, which he has experienced, he says:—

"Because we have declared—an opinion which we conscientiously and solemnly believe, as we shall answer at the bar of God—that the system of American negro-slavery is an awful EVIL and SIN,—that God has expressly forbidden us to separate husband and wife, parent and child, that no man has a right to traffic in his fellow-man, that it is the duty of every master to impart religious instruction to his slaves, and that it is the duty of us all to unite our hearty and zealous efforts to effect the speedy and entire emancipation of that portion of our fellow-men in bondage amongst us; because we expressed our deep abhorrence of the act of a mob by which a human being was sacrificed under circumstances of the most horrid cruelty, and because we would not submit to the imputation of Judge *Lawless*, that we had, with others, incited *M'Intosh* to commit the crime for which he suffered—for these things and for no other has the mob been let loose upon us, and our printing office, together with considerable of our private property, been destroyed."

After appealing to the Christian community for the justice of his sentiments, he expresses his determination to persevere in the true spirit of liberty.

"For one we distinctly avow it as our settled purpose, never, while life lasts, to yield to this new system of attempting to destroy, by means of mob-violence, the rights of conscience, the freedom of opinion and of the press. We intend not to deal in harsh denunciation, we wish to bring about or promote no disorder or disorganization in society, we would provoke no violence from any portion of the community; the only weapon we would use is the TRUTH, the only sentiment we would appeal to, the moral sense of the community. If we cannot be permitted to do this, except at the risk of property, reputation, and life, we must even take the risk. And the point now to be ascertained is, whether with these sentiments and this determination, we may rely upon being supported, in our present position, by the friends of morals and of Christianity in the West.—And it is precisely to ascertain this question, that the present article is written and sent forth to the public. With the friends of Truth, of Order, of the Rights of Conscience, and of GOD, we leave the decision."

We wish brother Lovejoy 'God speed' in his labors, and trust he will receive the firm support and countenance of those to whom he appeals. Confident are we that he will deserve it, and sure are we that the prayers and sympathies and affections of all the lovers of Truth and Virtue in New England will be his.

Mississippi Slave Driving.

It is enough to make one shudder to read the following account of a '*driving*,' related with cool villany by the Mississippi Christian Herald. Heavily must the lash have fallen on the poor victims of oppression to extort from them the performance of such immense tasks,—and heavily will those who are revelling on the fruits of those unrequited toils have to answer for their bloody robbery.

THE COTTON BRAG. The cotton exploit cracked up the other day in the Grand Gulf Advertiser, has been beaten on Mr Lapice's plantation opposite this city. 'A planter' in a communication to the Natchez Courier, states as follows:

'On the same day that Mr. Coffee made his brag picking, Mr Lapice, opposite this place, made fine picking with all his forces—the highest picked by any one hand was 210 pounds. Previous to that time, however, fine pickings were made in the hills in this vicinity. On different plantations as high as 260, 250 and 245 have been picked. The last week on Dr. Calhoun's place, they have averaged upwards of 10,000 pounds a day, the entire week—Six of his hands, on Saturday last, picked upwards of 1800 pounds.'

We have learned from good authority that picking commenced much earlier than the 15th of August, certainly a week or ten days earlier in Wilkinson county in this state—and no doubt the days' works were as great.

THE CINCINNATI OUTRAGE.—We have received a full account of the infamous attack made on the freedom of the Press at Cincinnati. The facts disclosed are of a character to astonish every friend of human liberty. The next generation will look upon it as equalling in atrocious villainy any act of European despotism. Mr. Birney and his brethren remain undismayed, and the Philanthropist will be re-commenced immediately.

Abolition in Andover.

It seems that anti-slavery principles are making inroads upon the students at the Seminary in Andover. The policy of Prof. Stuart and his associates has not been able to exclude them, but they are taking fast hold of the hearts and intellects which are soon to go out thence to sway and modify the moral world. A letter in the Emancipator of last week from a Committee of the Students, says:—

"We have reason to bless God that he has imparted so much quietness to our Seminary, and enabled the anti-slavery brethren to conduct themselves in his fear, and possess a large share of that christian love which "overcometh the world." This quiet progress of feeling has been, we confidently believe, for our good. By reason of the stillness of our operations, the anti-slavery community have erred concerning the strength of feeling in the Semiuary, and we have felt it incumbent upon us, as Abolitionists, to correct mistaken impressions. Circumstances altogether beyond our control, have prevented any distinct organization in the Seminary, as would have been our desire. Yet there has been a pleasing opening in town for us to do good, and we are not sure but that our connection with anti-slavery friends there, will help on the good cause we so much love, more than separate action in the Seminary. The regular concert of prayer for the slave, has been a delightful meeting to us, and we intend to enlist more interest in it in future, than heretofore. There are three distinct prayer meetings in different parts of the town, where the brethren of the Seminary scatter themselves."

They then go on to recommend, "in view of the wicked continuance of slavery, and those sad out-breakings of popular violence which every day come to our ears," a day of special fasting and prayer, which we are happy to say met the views of the Executive Committee, who have fixed on the last Monday of the present month as a suitable day. The number of students who declare themselves in favor of the Anti-Slavery movements is forty six—one half of those in town when the calculation was made.

The Factory Girls at Lowell turned out on Saturday, because their wages were reduced twelve and a half cents a week—or rather because the Companies have increased the price of board so as to produce that effect. We learn from the Lowell Advertiser that on Monday afternoon at two o'clock the girls were assembled in the grove on Chapel Hill, between Gorham and South streets, to the number of about two thousand. They were accompanied by several hundred men and boys, which gave the whole scene the appearance of a "general muster."—They appeared cheerful and happy, and seemed to think it a fine holiday. They had a regular meeting in the City Hall on Saturday evening, but concluded to hold their meetings in the day time, as more becoming the character of their sex.—*Boston Transcript.*

What will southern 'patriarchs,' who affirm that their negro slavery is "heaven on earth compared with the tyranny of the spindle," say to such 'insurrections' as this? Are they ready to aid us to put it down? What would be the effect with them, should the operatives in their sugar-houses and tobacco factories, and on their plantations, band together and demand higher wages? The mere thought of such a 'turn out' brings up before us the horrors of Southampton and St. Domingo.

Second Annual Report.

The Second Annual Report of the New-Hampshire Anti-Slavery Society, has just been published in a pamphlet, and can be obtained by application at this office.

Letter from Mr. Storrs.

On our first page will be found a communication from Rev. Mr Storrs to the members of the N. H. Conference. It will be read by others with much interest. He speaks out like a man and a christian, against the slavish spirit and aggressive domination manifested by a portion of the last General Conference. When such men as he go into the field, armed with the omnipotence of truth and free principles, well may the oppressor tremble.

To Correspondents.—The sentiments quoted from Jefferson by "A Subscriber," with remarks, have been received, but as they have been laid before our readers already, and as our columns are crowded, we think best not to insert them at present. Nor do we take much pleasure in referring to those sentiments, nor deem them of much *practical* importance, inasmuch as we mistrust the honesty of the man who expressed them, since we find him at the very moment of uttering them and ever afterward, lording it like a tyrant over hundreds of his fellow-men,—practising with a high hand the very sin he so strongly condemns. We believe they were, with him, a heartless sentimentalism,—a mere "rhetorical flourish." We hope to hear from "A Subscriber" again.

We have several communications on hand which we have not yet looked over. Some of them have one great fault, however, which a glance of the eye discovers—excessive *length.*—Brevity, is generally, a very necessary requisite for admission into our little sheet.

Abolition in Congress. It would seem from an article in the Montrose (Pa.) Spectator, that the two rival candidates for Congress in that District, William Jessup, and A. H. Read, are both avowed abolitionists, so that the people of that district will be represented by an abolitionist, let the election turn which way it will. Query, whether the Hon. Francis S. Key of Georgetown, (D. C.) the prosecutor of Dr. Crandall, will procure the arrest of the member of Congress from Montrose and throw him into jail as an abolitionist, as soon as he arrives at the seat of government.—*Friend of Man.*

[For the Herald of Freedom.]

Remarks of David Ames, of Campton, at the Anti-Slavery Convention at Hebron.

Mr. Ames said—Mr. President, I hold in my hand a resolution which with your permission I will read:

Resolved, That in view of the demoralizing influence which American slavery exerts both in church and state, at the north as well as at the south, and the death-blows it aims at our dear-bought liberties, not excepting our own Granite hills and verdant vallies, that not as abolitionists merely, but as American citizens, as freemen and Christians, we will resist, if necessary, with the constancy of martyrs, all the encroachments upon our rights; and we will never cease on all suitable occasions to pour into the ears of guilty oppressors remonstrances till the last shackle falls from their suffering victim.

Mr. President, I feel that an apology is due to you, and through you, to this intelligent audience while I move the adoption of this resolution. I come not here, Sir, from the halls of learning, or the schools of rhetoric and eloquence. I never passed the vestibule of the temple of science. Nothing, sir, would have tempted me to leave the plough warm in the unturned furrow, and the axe in the unfelled tree, and appear in this place, but a firm conviction that our most sacred privileges are in imminent peril. Let me observe, Mr. President, that for what I am about to say, no one is responsible but myself. And I will say, sir, that while we as a nation have been gliding before the deceitful breeze of self-applause, and under-current of slavery, impelled on by pride, self-interest, and cruel, unrelenting prejudice against the poor African, on account of the color of his skin, has been washing out, one after another, the pillars of our blood-bought liberties, and has actually hurled us to the very brink of the Maelstrom of disunion, anarchy and blood-shed. It is a melancholy fact, that we are altogether behind the age in enlightened legislation. No civilized nation on the face of the earth but excells us in the liberal, practical views of her statesmen. Look at the sentiments advocated by Henry Clay—that "God and Nature intended liberty to all men—the black man as well as the white man,—and yet he would not grant freedom to the slaves for fear they would obtain the ascendancy by numerical strength!" If, Mr. President, such a sentiment would have disgraced a Nero, and brought down upon benighted Egypt the incensed vengeance of Heaven, should we not awfully fear, when enlightened, christianized America carries it into a full perfection? Perhaps some will say "oh! that is whigism, no democratic, Van Buren, Jackson republican entertains such principles." Then, sir, tell them to listen to Amos Kendall, Post Master General, instructing his deputy at Charleston—that he 'owed a higher regard to the community in Charleston, South Carolina, than he did to the laws of his *Country*.' These instructions were given under the sanction of him who is styled the "Second Father of his country,"—instructions which if carried into practice would revolve society into its first elements, and reduce every thing to chaos! Should we not rebuke indignantly, in our rulers, principles that would degrade the chief of an Arabian tribe, or Tartar clan? If we do not, how long will it be before the language of Solon may be applied to us?

"You gave them guards, you raised your tyrants high,
To impose the galling yoke, the heaving sigh."

To come nearer home, sir our Governor tells us in his last annual message, that as soon as our doings become "tangible," he is coming upon us with penal enactments; by which, we presume, he means as soon as he can get a majority, he will pass laws consigning you, Mr. President, to the dungeon for hearing, and me probably to the scaffold, for trying to plead the cause of liberty. Or perhaps as soon as he can get the congregated multitude to act—as soon as 'the assembled thousands,' instead of the hundreds who are menacing us with threatening array can be brought to bear, Lynch law will perform what legislation does not—consigning some of its victims to the dungeon, some to the gibbet, and others to the "slow fire."

And, sir, it is awfully feared that slavery has made no less ravages in the church of the Divine Redeemer, than it has in the halls of legislation.

Then where is the christian knowing this,
And having *christian feelings*, does not blush
To own himself an *American christian?*

It is a gloomy and startling fact, that slavery has so blunted the feelings, deadened the faculties, and obscured the perceptions of the church, that it has become its main pillar; and so depraved that it will

"Torture the pages of the hallowed Bible,
To sanction crime and robbery and blood,
And in Oppression's hateful service, libel
Both man and God,"

and turn out volunteers to Lynch all who doubt the divine ordination

"Of human nature's broadest, foulest blot."

Yes, Mr. President, and when the story of the Presbyterian elders' whipping poor Dresser, who had been selling that "incendiary" book, the Bible, was traveling on the wings of the wind, and every breeze conveyed to other climes evidence of American, and American Christian, degradation and infamy,—when the venerable Dr. Nelson was driven by "brute force" from his home, and hunted down like a wild beast,—those worse than barbarous senators, Grundy and White, did in Congress justify and glory in the deed! Worse still. The foul monster, slavery, has so paralized the "spirit of the Pilgrims," that not a solitary voice in the Senate could be raised against such diabolical deeds! Must it be said that he who is

Divine in speech, in judgment too divine,

but wanting "valor's wreath" dared not utter a single rebuke? Shall it be recorded that not a single *Hill*, from the land of the Whipples, Thorntons, Bartletts and Langdons could be found to send forth one solitary note of remonstrance? Let them answer, Sir, whether the sound of the cart-whip, and the threatening attitude of the slaveholders terrified them—whether

'Chill fear chained their speechless tongues,'

or the "price of votes" bribed them to guilty silence.

I will leave it to impartial history to record how much christian editors, ministers, and church members contributed to urge on the "gentlemen of property and standing" in Boston to deeds of infamy, that one generation will scarcely wipe away, and will allude to the mob in Concord. Sir, I have it from undoubted authority that members of churches—men who had sat at the table of their ascended Lord, were seen through the day, and that night of dark disgrace, encouraging the mob on to acts of violence against their fellow christians! In the great day of retribution, we shall know how much church members, worshipping in yonder temple, (which is closed against us, simply for pleading the cause of the poor and oppressed) contribute to the worse than *heathen* outrage upon our dearest rights which we are at this moment suffering. A venerable deacon at this meeting has informed me that the church, of which he is a member, in this place, with the exception of two, are violently opposed to him, and us,—that he is thoroughly acquainted with the feelings in this vicinity; and that it is his deliberate opinion that nothing but the large number at this meeting deters the mob from committing acts of personal violence upon men who are here in the mild exercise of their dearest inbred privileges. I know not what others may think, but I can never while living part with our constitutional rights, and will close with the language of Patrick Henry—

"Give me liberty, or give me death!"

[For the Herald of Freedom.]

"They are not fit for Freedom."

That the slaves would abuse their freedom, should it be given them; that they would generally be indolent and vicious and even dangerous, had they their liberty, is doubtless the serious opinion of many. Abolitionists, reasoning from what they know of the nature of man, of the energies of his mind, and of the intimate connection between civil freedom and enterprize, long ago came to a different conclusion. They believed that the vices of the slaves were the fruits of his condition; that his indolence was accounted for by the want of any inducement to exertion. They argued that the possession of liberty, and the rights and responsibilities of freedom, would give him the pride and industry of a freeman. Numerous instances have tended to establish this opinion; and the result of the grand experiment in the West Indies, which went into operation amid the open and secret opposition, the sneers and discouragements of the rich, the selfish, and the powerful, has fully confirmed it.

Coxe, in his "Travels in Poland," first published in London, about the close of the American war, gives an additional and a very pleasing instance of the stimulus which the consciousness of freedom adds to the industry and expiring virtue of man.

Under the former feudal government of Poland, the native serf or bondman was placed in a situation similar in some particulars to that of the Southern slave. He was accounted as property and subject to sale; but his evidence was admitted in the courts of justice and no law existed against his emancipation. Few of the nobles, however, were inclined to this act of justice, and scarcely considered their slaves entitled to the common rights of humanity. Lamoiski was the first who ventured upon the experiment; and he tried it tremblingly, and contrary to the remonstrances of the neighboring nobility. In 1760, he enfranchised six villages in the palatinate of Masovia. Mark the consequences.—During the preceding ten years, there were 43 births yearly. But from 1760 to 1770, there were 62, and from 1770 to 1777 there were 77 births each year. Their revenues and property increased rapidly. In their state of vassalage, Lamoiski was obliged, according to the custom of Poland, to build cottages and barns for his peasants, and to furnish them with seed, horses, and agricultural implements; but since their attainment of liberty, to use the words of our author, "they are become so easy in their circumstances, as to provide themselves with all these necessaries at their own expense; and they likewise cheerfully pay an annual rent, in lieu of the manual labor which their master formerly exacted from them. By these means, the receipts of this particular estate have been nearly tripled. Upon signing the deed of enfranchisement of the six villages, their benevolent master intimated some apprehensions to the inhabitants, lest encouraged by their freedom, they should fall into every species of licentiousness, and commit more disorders than when they were slaves. The simplicity and good sense of their answer are remarkable; 'When we had no other property,' returned they, 'than the stick which we held in our hands, we were destitute of all encouragement to a right conduct; and having nothing to lose, we acted on all occasions in an inconsiderate manner; but now that our houses, our lands, and our cattle are our own, the fear of forfeiting them will be a constant restraint upon our actions.' The sincerity of this assertion was manifested by the event. While they were in a state of servitude, Lamoiski was occasionally obliged to pay fines for disorders committed by his peasants, who, in a state of drunkenness, would attack and sometimes kill, passengers. Since their freedom, he has seldom received any complaints of this sort against them. These circumstances decisively confute the ill-grounded surmises entertained by many Poles [and many Southern slaveholders and Northern inquirers for truth] that their vassals are too licentious and ungovernable not to make an ill use of freedom. Lamoiski, pleased with the thriving state of the six villages, has enfranchised the peasants on all his estates."

The author, Mr. Coxe, proceeds to mention numerous instances in which the example of Lamoiski had been followed by other Persian nobles with similar success. On one enfranchised estate, he remarks that "the happy countenances and comfortable air of these peasants made them appear a *different race of men* [what will not slavery make of men!] from the wretched tenants of the neighboring villages." They had erected a pillar with a suitable inscription, in token of their *gratitude* to their late master. In the words of Seneca, 'Virtue is confined to no one; it is imparted to all; it admits all; it invites all; free-born, freedmen, slaves, kings and exiles; it selects no tribe nor domicile; it is content with the naked *man*.' B.

New Societies.

Waterfield, Vt. (Ladies')
Elvira S. Knights, *Secretary.*
Caledonia County, Vt.
Rev. James Milligan, *President.*
Rev. William Scales, *Secretary.*

Another Slave Case.

We are informed that a colored man was discovered on board a vessel in the harbor, on Saturday, by some colored men who were passing the vessel, and he making signs to them, they approached him, desirous of ascertaining his wants, but were not allowed to come along side. Supposing all was not right, they made known the circumstances to S. E. Sewall, who immediately furnished a writ of habeas corpus, but no Sheriff being at home, the writ was not served.—Meanwhile the captain of the vessel becoming alarmed, obtained a writ and had him committed to prison for debt, twenty-five dollars, being the charge for his passage. The place and cause of his confinement was, however, soon discovered, and the necessary bail being furnished, he was of course, liberated, and by this time, is probably well on his way to Canada. He is said to be a fine looking youth of about eighteen, possessed of a good degree of intelligence. It seems that he escaped from Norfolk, by secreting himself under a deck-load of lumber, with a supply of provisions; but the deck-load being washed overboard on the passage, left him exposed, and the captain continued his voyage with the intention of returning him to his owners at an early opportunity.—*Mercantile.*

Baseness not unparalleled.

The Norfolk Herald of August 17, gives an account of a colored father selling his own children, and filled with a just indignation, is at a loss for epithets to characterize the depravity of the act. But the baseness is not, as the Norfolk Herald supposes, unparalleled. The editor of that print need not have gone far to find very respectable white fathers who have sold their own children. It is not an uncommon practice among slaveholders. We have seen more than one man who had been sold by his own father, and we once saw a father who, having sold the mother to a New Orleans trader three years before, was on his way to the same city with his four children, as *they* believed and we have no doubt, to sell them into the same bondage. Miss Grimke, herself a southern woman, charges this practice upon the whites of the South.—See her Appeal. Is it any wonder that colored people should sometimes follow the example of baseness set them by the *honorables* of the *upper* caste? It is rather remarkable that they do so no oftener.—*Record.*

Love of Freedom by Negroes.

Immediately after the British statute had passed which professed to emancipate the slaves in our own West Indian colonies, I visited St. Thomas, a little sugar island belonging to the Danes. All the blacks there speak English, as St. Thomas was for many years during the last war in the possession of the British. On landing, I addressed one of the black slaves as a Dane; he instantly replied in very pure English, free from the usual colonial "patois," "I am an Englishman born—I am not a Dane."—"What, were you not born a subject of Denmark?" "No, sir; when I was born, the flag of Great Britain was over that fort, and would to God it was there still: I should now be a free man, with my other fellow-subjects in the British islands. It was a bad day for the poor slaves when the English gave up St. Thomas and Santa Cruz to the Danes—they will never have the heart to make us poor blacks free; but we who were born under England's flag ought to be free. We are Briton's and ought not to be slaves to the Danes.

CHAPTER OF NEWS.

In Hartford, Conn., there is a printer named George Goodwin, who is the oldest printer in America. He is in his 80th year—hearty, hale and sprightly. He was setting type for the Connecticut Courant more than *seventy years* ago, and is doing the same now. He loves his profession, and calculates to be a practical printer for many years to come.

Washington Irving has in press a work entitled "Astoria, or anecdotes of an enterprise beyond the Rocky Mountains."

Rail Road across the Isthmus of Panama.—Col. Charles Biddle, a citizen of the United States, in conjunction with a few capitalists in this country, has obtained the contract for this road, which promises, if completed, to be of immense importance to our commerce, and to the whole world. It must become, in a few years, the highway of nations to the Pacific Ocean, and will enable our whaling ships to make their return every six months, instead of three years, as well as save a dangerous voyage around Cape Horn.

We learn from the Philadelphia U. S. Gazette of yesterday, that Count Survilliers (Joseph Bonaparte) will return to the United States in the course of a year, perhaps early next spring. It is said that he has given orders to have his ice house filled, and the affairs of his place at Bordentown so arranged, that he may enter immediately on its occupancy.

Boston Nations.—It is computed by Dr. Jackson, from an analysis of the water of Boston, that their citizens drink annually lime enough to make *a column of marble two feet in diameter, and forty feet long!*

Another great fire in New-York.—The Congress Sugar Refinery in Duane-street, was destroyed by fire on Thursday. Loss estimated at $150,000. Insured partly in New-York and partly in Europe. The new fire companies are said to have worked well on this occasion.

Michigan.—It is yet uncertain whether Michigan will come into the Union as an independent State. A large majority of the Delegates to the convention for accepting the act of Congress are opposed to the conditions of the act in regard to the line between Michigan and Ohio. It is thought however, that a qualified assent may be given to the the act, which will secure the admission of the State to the Union.

The New Testament has been lately printed in New-York with raised letters for the use of the blind. The work is in two volumes, and costs twelve dollars, whereas the edition published in England comprised nine volumes, for about forty-five dollars.

Mr. Samuel Slater, the former owner of the slave child set free by an opinion of the supreme Court of this State, has published a singular letter in the Boston Gazette, in which he complains of that decision, and writes with great bitterness. Speaking of the decision of the Court, he says—"these *fellows* (Chief Justice Shaw, &c.) ought to have given me the child." Mr. Slater, we presume, is a gentleman at the South. This language, however, is not becoming. At the North we do not call our Judges of the supreme Court "fellows."—*Advocate.*

Texas.—The election there has resulted in the elevation of Houston to the Presidency, and Lamar to the Vice Presidency. Another attempt, which proved unsuccessful, has been made by a Spaniard, of the name of Payes to rescue Santa Anna. Upon being examined, he stated that he was employed for the purpose by the Mexican Consul of New-Orleans; this, however, is doubtless void of all foundation.

The armed Texan schr. Terrible had taken several prizes, which were sent in for adjudication.

The Texan army, about 3000 strong, had removed their encampment to the Garcite, near Matagorda Bay.

Spain.—The Queen Regent has been compelled by a military insurrection at St. Ildefonso, to accept the constitution of 1812, which has been proclaimed at Madrid, and a new ministry of ultra liberals is appointed, of which M. Calatrava is the President.

Important to the Ladies.—The Grand Sultan has issued firmans, commanding all Mussulmen bachelors to take wives! Married men, who have wives already, and possess ample means, are enjoined to take one or two more!

The gold ($30,000) stolen on board the steamboat Rhode Island, has been found and restored to its owners. One half of it, contained in four bags, was discovered in an old can on board the boat by the chief engineer who has been presented with $1,000. The rest was found on further search, but where the New-York papers do not inform us.

Vt. Anti-Slavery Society.

A special meeting of this Society will be holden at Montpelier, on Wednesday, the 19th day of Oct. next, commencing at 1 o'clock P. M. in the Free Church and continuing, by adjournment, through the evening of that day.

Addresses may be expected from one or more of the Agents of the American Anti-Slavery Society.

Members of Anti-Slavery Societies, and others, of both sexes, are cordially invited to attend.

By a vote of the Executive Committee.
C. L. KNAPP, *Rec. Secretary.*
Montpelier, Sept. 17, 1836.

☞ The Secretaries of the several town anti-slavery societies in this State are specially requested to forward to the subscriber by their Representatives the names of the officers and the numbers of members in their societies, respectively. C. L. KNAPP.

The New-York Anti-Slavery Society

Will hold its first annual meeting at Utica on Wednesday the 19th instant. We hope the potent arguments of a *peaceful* meeting will convert as many to the principles of impartial freedom, as did the mob, headed by the infamous Beardsley, one year ago.

Communion Ware.

FLAGGONS, CUPS, PLATES, AND
CHRISTENING BASINS,
for sale at Boston prices by
GEORGE PORTER.
29—tf

POETRY.

Juan De Paresa.

THE PAINTER'S SLAVE.

'Twas sunset upon Spain. The sky of June
Bent o'er her airy hills, and on their tops,
The mountain cork-trees caught the fading light
Of a resplendent day. The painter threw
His pencil down, and with a glance of pride
Upon his beautiful and finished work,
Went from his rooms. And Juan stood alone
Gazing upon the canvass, with his arms
Folded across his bosom, and his eye
Fill'd with deep admiration, till a shade
Of earnest thought stole o'er it. With a sigh,
He turn'd away, and leaning listlessly
Against the open casement, look'd abroad.
The cool fresh breezes of the evening came,
To bathe his temples with the scented breath
O' orange blossoms; and the caroll'd song
Of the light-hearted muleteer, who climb'd
The mountain pass—the tinkling of the bells,
That cheer'd his dumb companions on their way,
The passing vesper chime—the song of birds—
And the soft hum of insects—soothingly
Stole in with blended sweetness to his ear
And then the scene! 'twas of Spain's loveliest;
Mountain and forest, emerald pasture slopes,
Dark olive groves, and bowers of lemon-trees;
Vineyards, and tangled glens, the swift cascade,
Leaping from rock to rock, the calm bright
stream,
The castle, and the peasant hut, were there,
All group'd in one bright landscape. Juan
gazed,
Until the spirit of its beauty press'd
Like some fine subtle influence to his heart,
Filling it with rich thoughts. He had not known
The teachings of Philosophy, nor felt
The cravings of his spirit, from the page
Of intellectual glory; but his eye
Had been unseal'd by Nature, and his mind
Was full of nice perceptions, and a love,
Deep and intense, for what was beautiful,
Thrill'd like vitality around his heart,
With an ennobling influence.
He had stood
Beside the easel, day by day, to feed
The pallet of the Painter with the hues
That lived upon the canvass, and had watch'd
The fine and skilful touch, that made a thing
Of magic of the pencil, till he caught
The o'ermastering glow of spirit, and he long'd
So to pour out his soul, and give the forms
Of beauty, that they were thronging it to life.
Such thoughts were on him now. His fine form
lean'd
Earnestly forward, and within his eye
There flash'd a tremulous glory, and his hand
Was press'd upon his heart, as if to quell
Its hopeless longings—for he was a slave!
The bended brow, o'er which the gathering blood
Rushed burningly, as bitter tears sprang out
From under his closed eyelids, wore the stain
Of Afric's lineage:—and, alas for him!
His master was the haughtiest lord of all
Castile's proud nobles, and Paresa knew
That even his life would scarce suffice to pay
The forfeit of the daring, that should seek,
With the profaning fingers of a slave,
To grasp the meed of genius.
Yet his eye,
When he uncover'd it, was calm and bright,
And his curl'd lip set firmly in the strength
Of his fix'd purpose.
Day by day, he gave
His spirit to the glorious dreams that throng'd
Around it, and pursued his secret toil,
Feeding his mind with its own fervid thoughts,
Till he had won its brightest images
Within his grasp.
At length his task was done.
The last nice touch was given, and he laid
His pencil by, and scann'd it, o'er and o'er,
With a keen gaze, and turned away, and still
Again resumed his scrutiny severe,
Till satisfied at last, with trembling hand
He bore it to its station.
'Twas the hour
At which the king was often wont to seek
The chambers of the artist, and the slave
Knew that the monarch had a painter's heart,
And critic's eye for beauty, and to him,
He had resolved to trust his fate.
They came—
The monarch and the painter; and the breath
Rush'd quick and tremulous from Juan's lips,
As they pass'd slowly round, with brief remark
Of praise or censure, till at length the king
Stood forth alone, and check'd his loitering step
"Turn me this canvass." And Paresa did
His bidding silently, and stood aside
To wait his destiny of life or death.
Long gazed the king in silence—but his limbs
Lost their loose careless tension, and his eye
Lit gradually up, and the fine curve
Of his expanded nostril and curl'd lip
Breathed with a kindling spirit—"Beautiful!"
At last he murmur'd—"Oh, how beautiful!"
And Juan, with a glance of conscious pride
He could not conquer, even while he lay
A suppliant at Philip's feet, confess'd
The guilt of having won a monarch's praise.

* * * * *

'Twas a starlit eve—and Juan stood once more
Alone, but not in sadness; on his brow,
His free, enfranchised brow, there linger'd yet
The glow of triumph, soften'd in his eye,
By the sweet tear of gratitude. His heart
Was full to overflowing, and when words
At last broke forth, almost insensibly
He moulded them to song:

"Look on me stars! pour down your light
Deep, deep, into my very soul;
There is no darkness there to-night,
No bondage with its dread control.
What blessedness it is to gaze
On all that God has made so fair,
And feel no blight within to raise
O'er all a cloud of dull despair.

"Free! free! yet I will leave thee not,
Thou who hast burst my galling chain!
To love thee, serve thee, be my lot,
Till death shall chill my throbbing vein.
The past, with all its grief and shame,
Shall be annull'd by memory now;
But not the hour when Freedom's name
Was written on my burning brow."

E. M. Chandler.

"Whom call ye slaves? Are not the cravens
such,
Who dare not act with justice?—Men who prate
In sweet smooth sentences, of christian love
And with much sympathy, lament the fate
Of those from whose swoll'n limbs they will not
strike
One single link in all their weight of chains?
Strange! that the high capacities of mind,
Should be so blinded by the gleam of gold—
Till even the soul itself is valued less.
[illegible]

MISCELLANY.

[From the Friend of Man.]

The Whole Man, vs. The Whole Hog.

A TRUE STORY.

When the Rev. Dr. Samuel H. Cox, now of Auburn, first came into this part of the country, after the uproar occasioned by his avowal of abolition sentiments in New-York, the country teemed with accredited rumors of his monomania and insanity—for many decent persons in this region, were at that time in the habit of supposing that some credit was due to the assertions of Col. Stone and Dr. Reese, in the N. Y. Spectator and Commercial Advertiser, on subjects connected with abolition.

Dr. Cox took a seat in the stage at Canandaigua one morning. His name had been noticed, either on the waybill, or the Books of the Hotel, the intelligence had been communicated from one to another, and the whole stage load of passengers were on tiptoe to witness the interesting but painful phenomenon of a noble mind in ruins! The Doctor seated himself, perfectly aware of the state of public sentiment around him, and, after awhile, entered into conversation, moderately, on various topics introduced to his attention by his fellow passengers, who evidently seemed *surprised* to hear him speak like a sane person. Intending to draw him out, on the particular subject in respect to which they still supposed his intellect deranged, they hinted at slavery and emancipation in their conversation, both with him and with one another; but so far from finding him ready to explode like a fire rocket, on application of the tinder, he responded with common place remarks, and turned the conversation to other topics, determined to show that he was not so much overcharged with one subject as to be beside himself; and not wishing to be drawn out for their mere entertainment, as though he were a mountebank or some sort of wild animal. This self-possession puzzled them. The gentlemen bit their lips, and looked doubtingly at one another. A pause ensued. At length, a Presbyterian elder from the western states determined, if possible, to draw him out, introduced himself in due form, and asked the doctor's opinion on various theological and ecclesiastical matters. The doctor readily answered, with his accustomed urbanity, sprightliness and good sense—the conversation grew interesting—he enlarged on several points—much to the instruction and apparent gratification of the whole party—but said not a word bordering on abolitionism. At length, resolving to be baffled no longer, and resolutely taking the bull by the horns, he responded thus:—"Well, Dr. Cox, I like your sentiments on all these subjects exceedingly well. But there is one thing in which I cannot agree with you. I cannot "*go the whole hog*" of abolition!

"The whole hog?" retorted Dr. Cox. "I do not ask you to go the whole *hog*. I only wish you to go the whole *man!* That's the difference between us on that subject." [A roar of laughter, at the elder's expense, burst from the whole company.] The doctor continued, "It is *slavery*, Sir, that 'goes the whole *hog!*' It takes human beings, formed in the image of God, and treats them as if they were mere swine! The abolitionist, Sir, *goes the whole man!* He looks on, with the intelligence of a whole man and the heart of a whole man; and, Sir, he rebukes the 'whole hog' with the spirit of a whole man!" From this beginning the doctor then proceeded with great self-possession, to throw out one flash of light after another, at his leisure, until his audience very clearly understood and very possibly felt the inconceivable meanness and swineishness of declining to *go the whole man* in behalf of down-trodden humanity, crushed beneath the swine hoof of slavery.

Freedom of Speech--Daniel Webster.

The following is an extract from a speech of Mr Webster's delivered in Congress in 1814. His explicitness on the right of discussion was occasioned by something that almost bordered on *conspiracy* by some of the southern members of Congress to put him down.

"If the purpose be, by casting these imputations upon those, who are opposed to the policy of the government, to check their freedom of inquiry, discussion and debate, such purpose is also incapable of being executed. That opposition is constitutional and legal. It is also conscientious. It rests in settled and sober conviction, that such policy is destructive to the interests of the people, and dangerous to the being of the government. The experience of every day confirms these sentiments. Men, who act from such motives are not to be discouraged by trifling obstacles, nor awed by any danger. They know the limit of constitutional opposition up to that limit, at their own discretion, they will walk, and walk fearlessly. If they should find in the history of their country, a precedent for going over, I trust they will not follow it. They are not of a school, in which insurrection is taught as a virtue. They will not seek promotion through the paths of sedition, nor qualify themselves to serve their country by making rebellion the first element in their political science.

"Important as I deem it, to discuss on all proper occasions, the policy of the measures at present pursued, it is still more important to maintain the right of such discussion, in its full and just extent. Sentiments lately sprung up, and now growing fashionable, make it necessary to be explicit on this point. The more I perceive a disposition to check the freedom of inquiry by extravagant and unconstitutional pretences, the firmer shall be the tone, in which I shall assert, and the freer the manner, in which I shall exercise it. It is the ancient and undoubted prerogative of this people to canvass public measures, and the merits of public men. It is a "home-bred right;" a fire side privilege. It hath ever been enjoyed in every house, cottage and cabin in the nation. It is not to be drawn into the controversy. It is as undoubted as the right of breathing the air, or walking on the earth. Belonging to private life as a *right*, it belongs to public life as a *duty*; and it is the last duty, which those, whose representative I am, shall find me to abandon. Aiming at all times to be courteous and temperate in its use, except when the right itself shall be questioned; I shall then carry it to its extent. I shall place myself on the extreme boundary of my rights, and bid defiance to any arm, that would move me from my ground. This high constitutional privilege I shall defend and exercise within this house, and without this house, and in all places, in time of war, in time of peace, and at all times. Living, I shall assert it, dying I shall assert it, and should I leave no other inheritance to my children, by the blessing of God I will still leave them the inheritance of free principles, and the example of a manly, independent and conscientious discharge of them."

Charles Ball's Mother.

Charles Ball, who was born in Maryland, and sold to go to South-Carolina, says, "at the time I was sold I was quite naked, having never had any clothes in my life. My new master had brought with him a child's frock or wrapper, belonging to one of his own children; and after he had purchased me, he dressed me in that garment, took me before him on his horse, and started home. My poor mother, when she saw me leaving her for the last time, ran after me, took me down from the horse, clasped me in her arms, and wept loudly and bitterly over me.

"My master seemed to pity her, and tried to sooth her distress by telling her that he would be a good master to me, and that I should not want any thing. She then, still holding me in her arms, walked along the road beside the horse, as he moved slowly, and earnestly besought my master to buy her and the rest of her children, and not permit them to be carried away by the negro buyers. While thus begging him to save her and her dear children, the slave-driver, who had first bought her, came running after her with a raw-hide in his hand. When he overtook us, he told her he was her master now, and ordered her to give that little negro to its owner, and come back with him.

"My mother then turned to him and cried, 'Oh, master, do not take me from my child!! Without making any reply, he gave her two or three heavy blows on the shoulders with his rawhide, snatched me from her arms, handed me to my master, and seizing her by one arm, dragged her back toward the place of sale. My master then made his horse go quick. The cries of my poor parent became more and more faint, and at length they died away in the distance, and I never again heard the voice of my poor mother.

Young as I was, the horrors of that day sank deeply into my heart, and even at this time, though it is fifty years since, the terrors of the scene return upon my memory. Frightened at the sight of the cruel blows upon my poor mother, I forgot my own sorrows at parting from her, and clung to my new master as an angel compared with the cruel man into whose hands she had fallen.

She had been a kind and good mother to me; had warmed me in her bosom in the cold nights of winter; had often divided the small quantity of food given her by her mistress, between my brothers and sisters and me, and gone supperless to bed herself.—Whatever victuals she could obtain, beyond the coarse food allowed to slaves, she carefully divided among her children, and treated us with all the tenderness in her power. I have no doubt that she was chained and driven to Carolina, and spent the rest of her life in the rice swamps, or indigo fields of the south.

The Mother and Babe.

[From Ball's Narrative.]

As I went out to work in the morning, I saw several women, who carried their young children in their arms to the field. These mothers laid their children at the side of the fence, or under the shade of the cotton plants, whilst they were at work; and when the rest of us went to get water, they would go and nurse their children. One young woman did not, like the others, leave her child at the end of the row, but had a sort of rude knapsack, made of a piece of coarse linen cloth, in which she fastened her child, which was very young, upon her back; and in this way carried it all the day, and did her task at the hoe with the other people.

I pitied this woman; and as we were going home at night, I came near her, and spoke to her. I asked her why she did not do as the other women did, and leave her child at the end of the row in the shade.—"Indeed," said she, "I cannot leave my child in the weeds among the snakes. What would be my feelings if I should leave it there, and a scorpion were to bite it? Besides, my child cries so, when I leave it alone in the field that I cannot bear to hear it.—Poor thing! I wish we were both in the grave."

A Slave's Cabin.

As I entered this humble abode, the mistress was not at home. She had not yet returned from the field. I found a child, about a year old, lying on the mat bed, and a little girl, about four years old, sitting beside it.

These children were entirely naked; and when we came to the door, the eldest rose from its place and ran to its father, and clasping him round one of his knees, said, "Now we shall get good supper." The father laid his hand on the head of his naked child, and stood silently looking in its face, which was turned upwards toward his own, for a moment, and then turning to me, said, "Did you leave any children at home?"—*Charles Ball.*

A Veteran Temperance Man.

At the late Centennial Celebration at Dedham, as we learn from the Mercantile Journal, a toast having been given, complimentary to the clergy, the venerable and Rev. Dr. Peirce, of Brooklyn, rose and spoke in substance as follows:

"Mr. President,—With high gratification have I heard extolled the labors and sacrifices of Samuel Dexter, the eminent civilian, son of the former minister of this town, especially in counteracting the designs of Great Britain against our rights and privileges. But great as were his acknowledged public services, 'in times that tried men's souls,' it is my firm conviction, that the efforts of his son, the late eminent lawyer of the same name, were at least equally useful in withstanding the inroads of intemperance, a more mischevous and deadly foe, than ever threatened us from our mother country.

Ever shall I count it, Mr. President, among the highest honors of my life, that I was permitted to be associated with this distinguished patriot, and with kindred spirits, in forming the Massachusetts Temperance Society, I believe the first State asssociation of the kind in the United States of America. While memory lasts, never shall I forget the golden maxim, which fell from his lips on that interesting occasion:—'The object is good, therefore it is practicable.' Let me repeat it,—'The object is good, therefore it is practicable.'

Permit me, sir, to close with a sentiment, which I hope will be drunk with cold water, in the strength of which, though the oldest minister of this county who has the sole care of his parish, I walked this morning eight miles in two hours, to this celebration; and in the strength of which, I hope to walk home this evening, with equal ease and expedition.

The cause of Temperance—may it continue to advance with as sure and certain progress, through the century upon which we are entering, as it has for the last twenty years."

William Penn.

A correspondent of the New York Weekly Messenger, thus concludes an interesting notice of the life and character of that great and good man:—

"A mild and good man, of the purest virtue, integrity and conscience, he is an honor to any religious society; and as a legislator, he is an honor to that country that gave him birth and education. His ample fortune was reduced by his abundant charities, and the impositions he suffered from ill disposed persons. When offered an impost by the colonists on certain goods, he returned thanks for this mark of affection, but declined its acceptance. He seemed to consider the settlers as his children, and thought it unbecoming a father to take from them any portion of their property. His friendly and pacific manner of treating the Indians produced in them an extraordinary love for him and his people.

The following lines were designed as an epitaph by their author:

"Here, undistinguished, lies the mortal part
Of him who once possessed the purest heart—
Whom wisdom tempered, and whom wit refined,
Whose head was clear and spotless as his mind;
Whose angel laws each principle displayed
That virtue could inspire, and genius aid.
Come Christians, Pagans, Turks, what'er your
name,
Who plundered other worlds to raise your
fame—
Come, at this humble shrine with rev'rence
kneel,
And while you read, with deep abasement feel,
What your rapacious madness never gained,
This wond'rous man by *peaceful* means obtain'd.
Go, if you doubt the assertion quite sincere,
To Pennsylvania go—and feel it there!
Or, do you ask who was this best of men?
Virtue will tell you—'twas her favorite PENN."

Lynchers Lynched.

[Correspondence of the Jour. of Commerce.]

New Orleans, Sept. 6, 1836.—Our city is excited with the occurrences of the last few days, especially of the last night. There are many differing relations of the facts in the case.

It appears that a party of from six to a dozen persons proceeded to the house of Judge Bermudez, last night about nine or ten o'clock, as is supposed, for the purpose of assaulting the Judge. When the Judge, and some one or two friends within, were apprised of their entering, or a wish to enter his house, the Judge appeared with those within, armed with pistols and dirks, and swords, and in the affray three young men of those without were stabbed, and two died almost instantly; the other has died since, it is reported this morning. The Judge lost two fingers in the affray.

This horrid affair grew out of the case and trial of Giquel. This young man had killed a Mr. Brux, a week ago, and a considerable excitement prevailed during his trial for bail. He was committed by Judge Preval, and then brought before Judge Bermudez, on a writ of habeas corpus, and by him admitted to bail. As this decision became known, excitement prevailed in the community generally, and among the friends of Mr. Brux particularly: and this, it seems, is what brought out the friends of Brux last night, and their object was as it is supposed, to assault, or Lynch the Judge. The feeling of the community appears to be opposed to the Judge; I know not whether justly or not. But they generally think that Giquel was a bad fellow. It is reported that he whipped a little orphan boy to death, a few weeks ago, for some trifling offence.

The names of the young men killed, were John C. Eagan, John Bailey, jr. of New York, and the other's name is as yet unknown to me. They are said to be of our most respectable young men.

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August 10, 1836. tf—24

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☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

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